



CONTENTS

What is left for the Muslims in the Constitution of the Cow Worshippers' State?

3



Doha Agreement or Submission to Kuffar

6



Conditions of La Ilaha III Allah

17



Memories of Shuhada: Ustad Abu Dujanah

22



Fighting for Worldly Means is not Jihad

30



The Pugwash Conspiracy [5]

35



America: From the Land of Free to a

Banana Republic

40



What is left for the Muslims in the Constitution of the Cow Worshippers' State?

All praise belongs to Allah the Almighty who forbade paradise to disbelieving slaves of Him, and peace and blessings of Allah be upon the Prophet Muhammad , the Seal of prophets, whose Ummah is the best nation among all nations of mankind.

Indeed, Allah made the glorious Quran a remembrance and admonition for all those with eyes that see and ears that hear, and mentioned various parables and examples in His Book for mankind to judge between people with what Allah has shown them of the nations that went by. Indeed, the Pharaoh of Hind is following the footsteps of former Fir'awn, the enemy of Allah, whom He seized with a mighty seizing.

Allah 48 says:

"Ta Sin Meem. These are the verses from the Book that makes things clear. We narrate to you some of the story of Musa and Fir'awn with truth. for people who would believe. Fir'awn behaved arrogantly in the land and divided the people into groups, seeking to weaken one section, slaying their sons and sparing their daughters, for he was indeed a tyrant. We wished to favor those who were oppressed in the land and to make them leaders and make them inheritors [of our bounties]. And to give them power in the land and to show Fir'awn and Haman, and their hordes that very thing which they feared. [Al-Qasas: 1-6]

Imam Ahmad records in his Musnad on the authority of Abu Umamah al-Bahili that the Messenger of Allah said:



"Indeed, the bonds of Islam will break one after another. So, every time one bond breaks, the people will clutch at the bond which follows it. And the first of the bonds to break will the bond of Judgment [the Book of Allah] and the last of them to break will be the salah [prayer]."

As for what follows:

It is not hidden to us how Yogi Adityanath's tyrannical government is activating its machinery to arrest a

handful of Muslims who were offering salah in the Lulu Mall.

Afterthe disappearance of the flurry of media attention and the inevitable press analysis regarding indignation of long suppressed and subjugated Muslim population in India, these events give us a pause to think.

So, here we have the tyrannical UP state's machineries, the militia of Yogi's administration and policemen, who have been

cracking down on Muslims and arresting them in the crime of offering salah in a shopping mall of a pseudosecular state which pretends to be offering freedom of speech and religion.

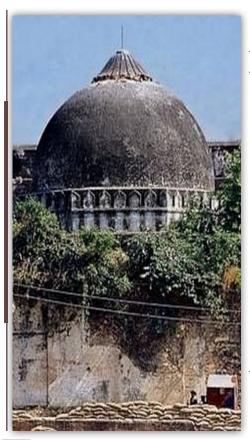
However, wall-writing easier, "Let secularism prevail. Let religion have no concern with the worldly affairs. Let the people of the world be allowed to wallow in the last remaining pleasures of this earth, and do not disturb our slothful pleasure with the reminders of the "life after death" which we do not believe in. Let the religion have no concern with the world and let the world have no concern with the religion."

O Muslims of Hind, understand and ponder over these signs: Where are your constitutional rights (although it is manmade constitution unlike the one revealed by Allah \(\mathbb{\omega}\)? When it comes to you, do the Hindu rulers follow the kufri constitution they made? Where the divine constitution based on which your righteous predecessors ruled over the cow worshipping Hindus and put their trust in? Where is your freedom of religion which was supposedly enshrined in the constitution? And what happened to those empty promises which your forefathers put their trust in? And have you, O Muslims, forgotten the indignities you were forced to ensure at the hands of the worst of creation (i.e. the mushrikin)?

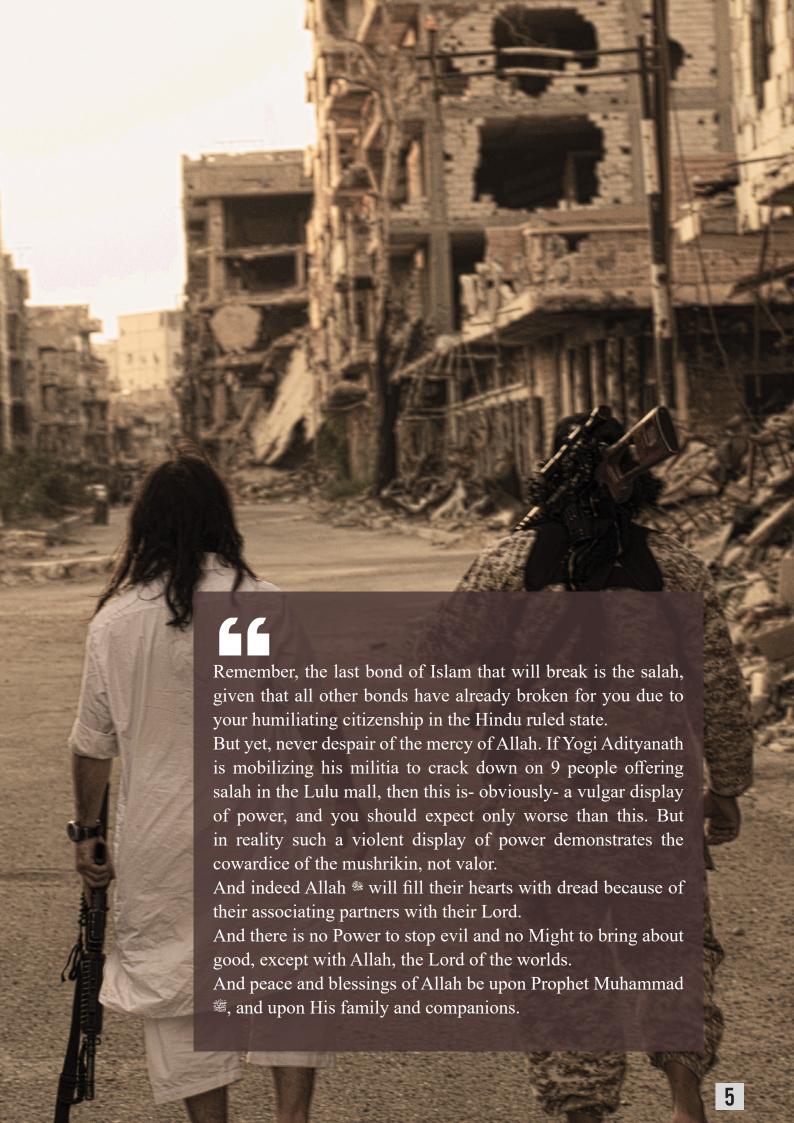
In fact, the taghuti constitution of India let you down in every sphere of your religion. And

what is the point of your identity complex when you feel proud of being a citizen of India and a Muslim at the same time? Don't you know believing in the taghuti constitution and manmade border of India means disbelieving in the divine constitution of Allah , for Islam has no boundary? So, how can you seek honor in the citizenship of a country ruled by the cow worshippers who wrote the kufri condition only for subjugating you so that you may never wake from your sleep and rule over them as you were supposed to do? And how could it not?

Allah has warned the believers that unbelievers will never rest until they turn the believers away from their religion in its entirety.



O Muslims, remember the many communal riots that have befallen you. Remember the assaults on your religion. Remember the indignities you had to endure, when the enemies of Allah were deciding upon your religion in the temples of democracy (the taghuti courts). Remember the beef ban. Remember the issue of triple talaq and remember the indignity when your womenfolk approached taghuti courts against you. Remember the ban on niqab, the ban on Adhan. Remember the demolition of Babri Masjid. Remember the countless instances of mob lynching. Remember the "Citizenship Amendment Act," and the "National Register of Citizens." Remember, after all, that this world is a temporary station and your never ending Hereafter is fast approaching. Seek the means towards your Lord. The pinnacle of Islam is jihad. It is the only way can come out of your humiliating life under Hindu rule. Fear not the strength or number of your enemies. Fear your own sins for you will have to stand in front your Lord who knows your innermost secrets. And remember that even if all of mankind or jinn gather in order to benefit you with something, they can only benefit you by that which Allah 🕸 has already written for you. And likewise, no harm can befall you, even if all of mankind and jinn gather against you for harming you, except for the harm that Allah & has written for you.





ri utor poling P Ai Ai المالام مقط أفغاضات الفعانستان ته د سولب راوستلو تروا موافقتنامهٔ آوردن صلح به افغانستا

الدوحة مُطر ٢٩ مبراير ٢٦ Coha Gatar 29 February 2020 F.F. مبراير

Afghanistan اتفاق إحا غانستان افقتنإم Agreement for Bringing Peace را السلام فور أفغانستان نه د سر مستلو ترون آورد آورد











Every blasphemy of Taliban mercenaries in the name of "Islamic Emirate" has been revealed, as they have triedunsuccessfullyto justify showing their kufr. their every blasphemous act as a ruling of Shari'ah. Among the blasphemous actions of those militias is their alliance with kuffar in the name of peace agreement, when they have considered their shameful alliance with kuffar analogous to the Hudaybiyyah treaty. In this article, we will try put lights on differences between Taliban's Doha agreement and peace treaty of Hudaybiyyah, although the differences between the two kinds of agreements from Shar'i perspective is quite clear and don't need further justification. Taliban misuses the peace treaty of Hudaybiyyah as an excuse for their submission to kuffar. As far as Islamic Shari'ah is concerned, the peace treaty of Hudaybiyyah can hardly be used as a pretense for submission to kuffar.

First of all, we will discuss about the basis of the political system of Islam, whose sole purpose is the propagation of dawah and expansion of the Islamic territory through jihad. So, we need to look upon the results of the Hudaybiyyah peace treaty. We need to figure out the underlying strategy in Hudaybiyyah peace treaty.

As you know, in the political

system of Islam, peace and dialogue with the kuffar are allowed only under three circumstances: daw'ah. developing the Islamic military domain, and fighting. Accordingly, we can have an idea about the structure and purpose of the political system of Islam.

In other words, the implementation of foreign diplomacy, which is an indispensable part of the political system of Islam, is allowed when these two conditions are met:

1.To have military force and widespread support

2.Strong internal system and discipline.

For example, when the Messenger of Allah went to Hudaybiyyah, He established a strong and stable internal system in Madinah, which repeatedly dealt with all the kuffar and He also exhibited His strength to the kuffar in Badr and Uhud, and in other battles. He also prepared a well-equipped army.

We will make it clear through a series of examples so that you may have a more obvious understanding of this issue.

An engineer makes a design for constructing a building. Accordingly, he prepares for it, measures all aspects of the construction, and then he designs it. Now, if we this see this design and examine all aspects of it and we don't find any apparent defect in it, we can say it is a perfect deign which has been made taking all the aspects into account. Now, what is the first thing that is needed for the practical application of this design? We have to estimate the budget for implementation of this design. This is because, without proper estimation of the budget, the design, itself, is useless.

The same goes for the political system of Islam: that is you can talk about peace treaty with kuffar when you have established a budget. This budget has two parts in the Islamic political system: force (army) and a stable internal system that do not come under any influence of kuffar. It means Islam has gained its strength and has developed a stable internal system in every sector. Therefore, such a time, Islam allows us to discuss foreign diplomacy or start implementation of the third phase of the foreign policy through military force or peace deal, given that there will be upper hand for Islam in it.

The peace treaty of Hudaybiyyah

First of all, we should understand the fact that making peace treaty with kuffar is not the main goal of Islam. In other words, the mujahidin's hardships, poverty, thirst, homelessness, prisons, wounds, martyrdoms, and other





kinds of suffering are never aimed at making peace with kuffar.

So, the main goal of the political system of Islam is to raise the word of mujahidin and to protect and achieve the highest benefits and interests of the Islamic Ummah and jihad.

As far as the political Islam is concerned, making peace with the kuffar is not the main principle. More obviously, it is not such a pillar that by not acting upon it, Islam becomes incomplete or we cannot reach our objective.

Taliban militia tries to paint their peace treaty with kuffar with the color of Shari'ah, and they want to prove with great efforts that the ongoing peace process with the American crusaders is an example of the establishment of the Islamic political system. But the truth is that this peace is entirely based on illegitimate foundations and it is a deal on the sacrifices of the Ummah.

Allah the Almighty has sent Islam as complete way of life, which encompasses every issuesmall or big. Allah the Almighty mentioned:

"Today, I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful." [Al-Maidah: 3]

And even the polytheists used to taunt companions: "Your Messenger explains everything to you, even He shows you the trick of purification (action of using water to clean oneself after urinating and/or defecating)."

Salman al-Farsi, may Allah be pleased with him, reported that it was said to him:

"Does your Apostle teach you about everything, even about excrement?" He replied: "Yes, He has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone."

Abu Dharr, may Allah be pleased with him, said: "The prophet ## left us in a such a

state there is not even a bird that spreads wings in the sky, but He agave us knowledge about that. The Prophet said: 'There is not a thing left that brings us closer to paradise and keeps us away from hell, but that has been explained to you."

This is what the Allah said in the Holy Quran: "All living beings roaming the earth and winged birds soaring in the sky are communities like you. We have left nothing out of the record. Then to their Lord they will



be gathered all together." [Al-An'am: 38]

Has not the religion, which Allah has declared as perfect, the religion, which explains the matters of excretion, and the religion, which explains even the flying of the birds in the air, explained the laws for running a political system?

Therefore, we want to judge every political action of the murtadd Taliban movement and we want to justify whether those comply with the Shari'ah or not. According to the consensus of the scholars, peace treaty with kuffar is permissible in the Islamic Shari'ah if there are some valid conditions. Allah the Almighty says:

"If the enemy is inclined towards peace, make peace with them." [Anfal: 61]

Therefore, let us weigh the peace treaty of Taliban with Quran and Sunnah.

However, it is necessary to remember that there are dozens of violations of Islam present in the murtadd Taliban movement, so even if this peace treaty complies with the Shari'ah, that doesn't necessarily make them Muslims.

What we learn from the peace treaty of the Taliban militia with kuffar is that it is not in accordance to Shari'ah, rather it is simply alliance, apostasy, and submission to kuffar, and there are many differences with the blessed peace treaty of the

Prophet with the musrikin of be their emptiness from Shar'i Makkah.

perspectives. With a view to

In the sixth year of Hijrah, in the month of Dhu al-Qa>dah, the Messenger of Allah # dreamed that He swas going to perform Umrah. He consulted with his companions about this, and the companions became happy, so he moved to Makkah with the intention of Umrah. He did not move with the intention of making peace agreement. The hypocrites in Madinah did not go with Him for this reason, and they thought that Prophet sand His companions were carrying weapons, and they were not going simply for Umrah, rather they had intention to fight if they are fought by the mushrikin of Makkah. If the Messenger of Allah # had moved with the intention of peace, then the matter would have been clear and the hypocrites would have learnt about it. So, they would like to miss the opportunity of going with Muslims for peace treaty and raising their status among them. The Taliban militiamen seldom provide any reason for justifying their kufri actions, rather they only provide headlines. They never go into details, such as comparison of the kufri agreement of Doha to the Hudaybiyyah peace agreement. They never explain the conditions of the Hudaybiyyah peace agreement in details, because the deeper they go into it, the clearer will

be their emptiness from Shar'i perspectives. With a view to putting dusts in the eyes of people, they simply say that the Messenger of Allah accepted some of the conditions of the mushrukin in the Hudaybiyyah agreement, so we must also accept the conditions of the kuffar.

Regarding the details of the Hudaybiyyah agreement, when the Messenger of Allah , along with His companions, reached the place of Sanava near Makkah, the camel of the Messenger of Allah stopped in that area. The companions tried to lift it up, but they could not. They thought that it was tired, but the Messenger of Allah said to them:

"The camel is not tired of traveling, rather Allah 4 has stopped it just like the elephants [of Abraha] were stopped, the reason was that Allah & did not want His Messenger to go further." It is not to show the similarity between the Prophet 🛎 and Abraha. Allah 🕸 forbade the elephants of Abraha (who came to demolish Ka'ba) to enter Makkah, likewise He & forbade the camel of Prophet Muhammad # too. Then the Prophet smade His camel stand up and move towards the Hudaybiyyah, and they all gathered there, and in another narration of Bukhari, the Prophet said:



"I swear by Allah in Whose Hand is my soul, they will not ask me for such a trait with which they respect the Muharram of Allah the Almighty, the House of Allah, and the Haram, but I will accept them."

So the Prophet sunderstood the matter of inability of the camel that could not enter Makkah without peace, that is why He said this. When they gathered in Hudaybiyyah, some people from the tribe of Khuza'ah came first. These people were allies with Banu Hashim in Jahiliyyah. There was a person in this delegation whose name was Budil Ibn Warqa al-Khuda>i to whom the Prophet # had sent a message, since the people of Makkah had gathered with the same intention to prevent the entry of the Prophet Muhammad into Makkah. And also the people of Taif and Ghatfan gathered for the same purpose. The Prophet said to Budil: «Tell the people of Makkah that we have not come with the intention of war, but with the

intention of Umrah. The Quraish are still weak, if they wish, I will make peace treaty with them, leave me to reckon with other polytheists, and if they do not, then by the One in whose hand my soul is, I will fight them to the death on this religion." Budil delivered the message of the Messenger of Allah ## to the people of Makkah. The fools of Makkah did not want to hear the message, but the wise ones told them: "He brought a message." Then Budil said to them: "The Messenger of Allah , says that if you make peace with me for a while and leave me to go to war with other polytheists, and if you do not, then I swear by Allah that I am ready to fight with you", so among the Quraish, Urwa Ibn Masoud at-Thaqafi, who did not brought Imaan at that time, said: "This is a good thing, accept this from Him, and allow me to go to Muhammad #." Then the polytheists [of Quraysh] allowed him, and when he came to the Prophet #, He # said the same thing to him that He # had

said to Budil.

Here, an important aspect of the foreign policy of political Islam is that the strength of the Muslims must be more than that of the kuffar whom the Muslims are making peace deal with. Or the strength of both the parties should be equal. Otherwise, stronger enemy will forcefully impose their conditions on the Muslims through peace deal.

Quraysh knew that they were not capable of fighting the Muslims, and that is why they had to choose the path of peace process with the Muslims. If a weaker party makes peace with a stronger one, the stronger party will make the weaker party accept their conditions. Quraysh knew very well that the Muslims are not the former Muslims, but now the power of the Prophet sis greater than them. Muslim's strength had increased and their strength had weakened in the course of the wars, which made them accept peace deal out of compulsion.

The Muslims were also certain

about their strength given to them by Allah . They did not speak low at that time. We can understand the high morale and the strength of the Muslims at that time, when the Messenger of Allah sent Uthman Ibn Affan. may Allah be pleased with him, to speak with Quraysh regarding the matter, and he went and spent a little more than usual time there, a rumor was spread among the companions that Uthman was martyred by the polytheists. The matter did not make companions worry, weak or leave the place and come back with strength next year, rather they prepared for war and took the oath of allegiance to death for avenging Uthman, may Allah be pleased with Him. Allah says: "Indeed, Allah was pleased with the believers when they pledged allegiance to you 'O Prophet' under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand." [Al-Fath: 18]

The talks between the Taliban and Americans are not comparable to peace treaty of Hudaybiyyah. These talks and agreement are comparable to the proposal given by the polytheists in Makkah prior to the establishment of the Islamic State, when the Muslims were very weak and they didn't even have their own army at that time. Later on, the ever increasing

influence and power of the Messenger of Allah ## and the Muslims became a growing concern for the idolaters of Makkah, and by that time, they exhausted all their means and failed, ultimately, to prevent the advancement of the Muslims. But prior to the Muslim's gaining that strength, one of the leaders of the Quraish, Utbah Ibn Rabi'ah, came to the Messenger of Allah , on behalf of the polytheists of the Quraish, to make some propositions to him. He intended to lure the Messenger of Allah swith worldly wealth, possessions, women and power, other deceitful things. He sat down in front of the Messenger of Allah and said to Him:

"Nephew! You are the owner of a high and respected family among us, you have brought a big issue to your people and this has created a controversy among the whole people. You have put disunity among them, you abandoned the religion and the customs of your ancestors. O nephew! I have some propositions for you, think about it, you may like one of it and this conflict will end." The Messenger of Allah said: "Say! O Abu Waleed, I am listening."

Utbah said: "Nephew! What da'wah of Islam you have started, and what efforts you are giving have caused problems among us, if the purpose of this

is to get wealth, then we will collect so much wealth for you that you will be richer than all of us and if you want to be leader in this way, then we immediately appoint you as our leader, and we will not make any decisions without your advice. You will be the leader of Makkah, and the power of Makkah will be with you, and if what comes to you is a jinn or an illness, then we will treat it, or if you want, we will give you the noblest and best women of our people, but whatever claim you have, whatever mission you have started, get over it."

When Utbah finished talking, the Messenger of Allah said to him, "Are your words finished?" He said to him: "Yes". Then the Messenger of Allah said to Him: "Now listen to me". Utbah said: "I am listening". The messenger of Allah started His words like this:

"Ḥâ-Mĩm, 'This is' a revelation from the Most Compassionate, Most Merciful. 'It is' a Book, whose verses are perfectly explained—a Quran, in Arabic for people who know, delivering glad tiding and warning. Yet most of them turn away, so they do not hear." [Fussilat: 1-4]

The Messenger of Allah was reciting the verses of Quran and Utbah was sitting silently. The Messenger of Allah recited

the verses of Surah As-Sajdah, and then prostrated and said:

"Have you heard it, O Abu Waleed?" Utbah got up and went to his friends, and his friends told that Utbah who had gone ahead of us with expression did not come with same expressions, let us ask him what had happened. Utbah said: "I swear by Allah, I heard such words, which I have not heard in my whole life, it was neither magic nor poetry. O Quraish! Leave Muhammd alone....." Likewise, the Quraish leaders came to Abu Talib and forced him to inform his nephew to stop enmity with them, his uncle told him that the leaders had come and had such and such requests, it was also said that do not abuse our deities and we will not abuse your God, or we will worship your God for one year and you will worship our deities for one year, or there will be religious freedom. Whoever does whatever, we will not interfere in each other>s affairs, so Muhammad said:

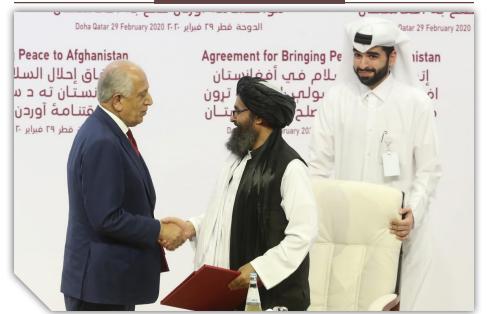
"I swear to Allah, O uncle! If you put the sun is one hand and the moon in the other hand, I will not give up this call, this mission, and struggle."

Now, the Doha agreement is compared to the early meeting of the polytheists in Makkah. But this time, it is under the leadership of the US and tawaghit of the world who said to Taliban, "What is this point of chanting for Shari'ah? We know already that you are not following it. So, come and leave this empty chanting of Shari'ah, you have tired yourself and so have we. We know what your purposes are. If you want power over Kabul, we will make you the rulers of Kabul within one year. Weapons, vehicles, equipment, and all facilities will be given to you. You will enjoy more, you will have abundance of women, and you will be busy with women. We will send millions of dollars per week in the name of humanitarian aids

with which you will fill your pocket, you can travel to any foreign taghuti countries freely, you will enjoy our beaches and hotels, and there will be no restrictions on you, we will remove your names from our blacklist. We will withdraw sanctions, we will officially recognize your regime. All you need is to leave these empty slogans of Shari'ah. We all will become as one nation, we will have one law, we will have one purpose and one stance, we will together solve our problems through the taghut UN, we will not interface in each other's work, we will have peace, our friends will be your friends and our enemy (Islamic State) will be your enemy and together we will prevent them."

At that moment, the leaders of Taliban couldn't succumb to such temptation. They accepted their proposal as a whole, abandoning da'wah, religion, faith, morality and pride. They made a deal with the blood and the tears of Islamic Ummah, and now, whatever is happening in Afghanistan is simply a process of implementation of that kufri deal between Taliban and kuffar in Doha.

So, the practical manifestation of the outcome of a controversial peace treaty in which kuffar enjoy the upperhand is the what happening with the Taliban Emirate in the name of so called





Islamic Emirate in Afghanistan now.

When Suhail Ibn Umar, the last representative who came to write the articles of the peace treaty, said to the Messenger of Allah : "Your work has become easy." The Prophet made good assumption out of his saying.

One of the conditions of the peace treaty of Hudaybiyyah was that the idolaters of Makkah will leave the Muslims to perform Tawaf of Baitullah. Then Suhail said: "No, you will not perform Tawaf this year, because 'Arabs will think that you entered us by force".

Another condition of Quraysh was that if the Muslims come for Umrah next year, according to the 'Arab ritual, each person will bring as many weapons as a traveler bring, and their swords

will be hidden underneath sheaths, and they will spend three nights. They can't bring more weapons than that.

The Prophet agreed to these conditions, so of none of these conditions implied accepting the religion of the idolaters and abandoning own religion.

Another condition was that if someone comes to the polytheists of Makkah from the Muslims of Madina, he will not be returned to them, and if someone from the polytheists comes to the Prophet , then he will be returned to them.

The reason for accepting this condition is stated in the hadith of Sahih Muslim: The Messenger of Allah said: "Whoever among us goes to their side, he apostatizes, and may Allah destroy him, and if

anyone comes from their side, then Allah will open a way for him. It means if we return him to them, Allah & will open a way for him." And exactly the same happened; whoever was sent by the Prophet stack to Makkah, he would be at their expense and invite people to Islam there, and will encourage others to fight against the polytheists. When the Prophet # return Abu Basir back to Makkah, he opened his war camp, so whoever accepted Islam from people of Makkah would join the group of Abu Basir in Saif al-Bahr, and attacked the commercial caravans of the polytheists of Makkah. They didn't calm down. These believers were outside of the peace treaty of Hudaybiyyah. Then the polytheists of Makkah had to come to the Prophet # and withdraw this particular condition of the treaty. So, certainly Allah & opened ways for Abu Basir and the new believers of Makkah who used to gather around him, and then they freed Mu'az. Therefore, there was not a single violation of Shari'ah in the Hudaybiyyah This treaty clearly treaty. manifests that the idolaters of Quraish were weaker than the Muslims at that time, because the Messenger of Allah # gave them only two choices: either they will make peace or prepare for war. And another important aspect of the treaty was that it was not a peace treaty with all the kuffar in general.

On the other hand, murtadd Taliban militia have not only signed agreements with kuffar, in general, not to wage jihad and not to fight against kuffar, but they have also brought other nationalistic groups and factions, allied with them, to the negotiation table with the kuffar and murtaddin for signing the same agreement of giving up fighting against the kuffar as whole.

The Messenger of Allah and made treaty with the idolaters of Quraysh, but He didn't prevent the Muslims outside that treaty to fight against Quraysh. The door of jihad was opened for them, when the Muslims fought day and night against the polytheists all over the Arabian Peninsula.

The Messenger of Allah # did

not forbade Abu Basir, may Allah be pleased with him, but the nationalistic Taliban movement does not want to allow anyone to look at kuffar with a terrorizing sight or escape from their oppression. They have made themselves mercenaries of kuffar, fighting on behalf of them against the Khilafah, in order to protect their interests and borders.

Obviously, the Messenger of Allah # did not pay attentions to those conditions of the polytheists, rather He followed the command of Allah . Through such treaty He swas only intended to strengthen Islam, and exactly the same happened. When Umm Kulthum, the daughter of Uqba Ibn Mu'it, made hijrah to Madinah, she was supposed to be returned to Quraysh as per the treaty. Her brother Walid Ibn Uqba came after her, so at that time these verses were revealed: **"**O believers! When the believing women come you as emigrants, test their intentions—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. These 'women' are neither lawful 'wives' for the disbelievers, nor are the disbelievers lawful 'husbands' for them. 'But' repay the disbelievers whatever 'dowries' they had paid. And there is no

blame on you if you marry these 'women' as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. 'But' demand 'repayment of' whatever 'dowries' you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise." [Mumtahinah: 10] So the Prophet so obeyed the command of Allah , and did not return the believing women to the polytheists, and the Quraish could not make any move against it. So, it also proves that Quraysh were weaker than the Muslims, but sill the Prophet # had strong reasons and Quraish did not have the right to take back women, because agreement was written about men and nothing was mentioned



about women. The military superiority of the Muslims can also be evident from the fact that when the Quraysh broke the treaty and allied with Banu Bakr tribe against Khuza'a tribe, the Prophet attacked them.

Now, let us judge, from prophetic and Shar'i perspectives, the subjugating agreement of Taliban, under the leadership of the US, in the largest US intelligence base (Qatar) outside US soil.

Firstly, the ceasefire of the Prophet with Quraysh was not a permanent ceasefire and it had a specific term of 10 years, unlike that of Taliban, in which neither date nor time was mentioned from the beginning, as is said in the agreement:

"4- Permanent and comprehensive ceasefire will be a topic on the agenda of intra-Afghan dialogue and negotiations."

Mullah Baradar said in Qatar: "And the Islamic Emirate has pledged that the territory of Afghanistan will not be used against the security of any country, which provides a practical basis for lasting peace in Afghanistan."

To the contrary, jihad will continue as long as there remain kuffar, but Taliban militiamen want to put an end to jihad with this permanent peace treaty with kuffar. There is no permanent ceasefire with kuffar in the Islamic Shari'ah. And Shari'ah

never allows signing peace treaty with all the kuffar at a time, and the life of the Prophet Muhammad also testifies that. Masur Ibn Mukhramah and Marwan Ibn al-Hakam said: "They (the Muslims and the polytheists of Quraysh) made peace treaty on ten years of ceasefire. That is the people will be at peace and between us and them, there will be sound hearts on the covenant, and there will be no theft or betrayal."

There is difference of opinion among the scholars about the stipulated term of treaty with kuffar, as mentioned by Imam al-Khattabi that there are different sayings about the term of the treaty:

- 1. Ten years
- 2. Not more than four years
- 3. Three years
- The limit for this is not known, the Imam (Khalifah) is the one to decide over the term. Hafidh Ibn Hajar said: "The scholars have difference of opinions regarding permissible period for peace treaty with polytheists (kuffar). It is permissible for 10 years, the other saying is that it is not permissible for more than four years, some said three years and some said two years, but the first saying is more valid, that is a period of 10 years, and Allah knows best." [Fath al-Bari] Shaykh al-Islam Ibn Taymiyyah said: "Regarding the chapter on peace, the peace agreement is

absolute, that is, it is permissible without imprisonment and up to a certain date. Loyalty is required on both sides, until the enemy breaks, and according to the correct opinion of the scholars, this agreement is not broken even for fear of betrayal, and if the conditions are met, the Imam (Khalifah) will sign this agreement based on expediency." [Fatwa al-Kubra, vol-5, page-542]

Imam Ibn al-Munzar mentioned from some scholars: "A truce for an indefinite time is not permissible, because it is to give up on them forever, and it is not permissible, because it is obligatory on them [Muslims] to fight them until they [Muslims] become victorious over them, and if they are idol worshipers, they have to be fought until they bring Islam, and if they are the people of the Book, they have to be fought until they bring Islam or pay jizyah, and making truce for an indefinite period is against the revelation of the Book of Allah. And it is not permissible, because Allah has ordered to us fight polytheists, and an agreement contrary to Allah's order is not permissible." [The middle of Narration, Consensus, and Difference, vol-11, page-3111 Likewise, Allamah Ibn

So, the unanimous opinion

Oudamah said that it is not

permissible to have peace treaty

for an indefinite period.



of scholars is that ceasefire for indefinite period is not permissible, while the ceasefire of Taliban is for an indefinite period and having permanent peace with the kuffar is clearly mentioned in the memorandum of their peace agreement.

Secondly, we have already said that the Taliban militiamen are surrounded by the US and the other western powers from all sides in the name of peace treaty, and they have accepted the condition of abandoning jihad. Due to this deal, they are entirely depended on the kuffar. Even when they want to take a step, they have to seek permission from the kuffar, even for implementing a particular ruling of Shari'ah, which was

not the case of the Muslims After the Hudaybiyyah treaty, following the treaty. For example, Taliban tried to implement mandatory hijab for women, but they failed to do so, as they were not allowed by the west. And there are many more examples of their complete submission to kuffar in the name of Doha agreement.

And the Prophet # made peace deal with Quraysh only strengthening Muslims militarily. He sent the messages of submission to Islam to the great empires of that time, Rome and Persia. The religion a divine religion, not a secular to him." religion like that of Taliban Emirate.

Hudaybiyyah He sebegan to fight other disbelievers of the world, including the tribes of Najd and the tribes loyal to the Roman Empire. But at the same of time, we can see the condition of the Taliban mercenaries who are giving peace assurance to all kuffar other than fighting them, which goes completely against the method of the Messenger of Allah . Yet, they don't feel shy at all to liken their kufri agreement to the Hudaybiyyah treaty.

That is why there goes a saying, "If someone lacks shame. of Prophet Muhammad ** was everything seems to be justified



CONDITIONS OF LAILAHAILL ALLAH

There are seven conditions of La Ilaha Ill Allah. These conditions must be fulfilled for becoming a Muslim, and fulfilling these conditions means gathering them in oneself and adhering to them, without violating any of them. Merely uttering with tongue or memorizing them is not enough.

Our righteous predecessors (as-Salaf as-Salihin) used to highlight the critical importance of the conditions

of La ilaha ill Allah and the obligation of fulfilling them. Someone asked Wahab Ibn Munabbih: "Is not "La ilaha ill Allah" the key to Jannah?" He replied: "Of course, however there is no key except that it has teeth, so if you come with keys which have teeth then it will be opened for you, otherwise it will not be opened for you." The keys referred here are the conditions of "La ilaha illa Allah."

If we look upon the life of the Prophet ## and His companions, we will find that it was full trials and afflictions.

They took heavy burden on their shoulder. They strive hard in the cause of Allah. Sometimes, tests afflicted in the form of starvation, fear, loss of the wealth and the beloved ones, injury, and so on, to the extent that they had live on the leaves of trees for survival for the time being. So, if mere utterance of La Ilaha Ill Allah with tongue were enough for them to Jannah, what was point of putting themselves in such difficult conditions? Could they not avail such easier option, do whatever they instinct desired? So, we can understand the La Ilaha Ill Allah is not just a sentence; rather it is a way of life which must conform to certain conditions.

Herecometheseven conditions with their meanings and the evidences from the Quran and Sunnah establishing them as conditions of La Ilaha Ill Allah:

KNOWLEDGE

Knowledge is the opposite of ignorance in Shar'i terminology. It means to have knowledge of its meaning that what it negates and what it affirms.

Allah & says:

{Know! that there is none worthy of worship except Allah} [Muhammad: 19]

Allah said: {Allah bears witness there is none worthy of worship except Him and the angels and those given knowledge, He is always maintaining [creation] in justice. There is no deity worthy of worship except Him, the Exalted in Might, the Wise}[Aal-i-'Imran: 18]

Imam Muslim (43/26) reports in his Sahih: "Uthman said: The Messenger of Allah said: Whoever dies while having knowledge there is none worthy of worship except Allah, he will enter Jannah."

CERTAINTY

Certainty is the opposite of doubt. It means the one who utters it should have complete certainty in the indications of these words. Faith does not benefit anyone except one who has knowledge based on certainty and not assumptions.

Allah the Almighty said: {The believers are only those who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah It is those who are the truthful} [Al-Hujurat: 15]

To not have any doubt is a condition in proving the truthfulness of one's faith. The one who possesses doubts is from amongst the hypocrites – we seek refuge in Allah from being amongst them. Allah said about the hypocrites:

{It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your permission [to stay at home]. So in their doubts they waver.} [At-Tawbah: 45]

Abu Hurayrah said: "The Messenger of Allah said: I bear witness that there is none worthy of worship except Allah and that I am the Messenger of Allah; no slave meets Allah with them both without having any doubt in them except that he will enter Jannah." [Reported by Muslim (44/27)]

SINCERITY

Sincerity is the opposite of shirk (polytheism), hypocrisy, and all forms of showing off. Sincerity is to purify one's action with a righteous intention which is free from all association of partners with Allah. It means to not give any share of your intention to anyone other than Allah.

Allah the Most High said: {So worship Allah (alone), being sincere to Him in religion.} [Az-Zumar: 2]

And He said: {And they were not commanded except to worship Allah, making the religion sincerely for Him (alone).} [Al-Bayyinah: 5]

Abu Hurayrah reported from the Messenger of Allah that He said: "The happiest person with my intercession on the Day of Judgement is the one who said La ilaha ill Allah, sincerely from his heart." [Reported by Al-Bukhari, no. 99]

'Itban b. Malik reports from the Messenger of Allah ## that He ## said: "Indeed Allah has prohibited the Fire for the one who says La ilaha ill Allah, seeking thereby the Face of Allah." [Reported by al-Bukhari, no. 5401]

TRUTHFULNESS

The opposite of which is lying. It means to utter this statement truthfully from one's heart. If he said it with his tongue but was not truthful in his heart then he is a lying hypocrite.

Allah the Exalted said: {Alif Lam Mim. Do people think they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident

the liars} [Al-'Ankabut: 1-3]
He also said: {And of the people are some who say, "We believe in Allah and the Last Day", but they are not believers. They think to deceive Allah and those who believe, but they deceive not except themselves and perceive it not. In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they used to lie} [Al-Baqarah: 8-10]

The Messenger of Allah said: "There is none who testifies there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, truthfully from his heart, except that Allah will prohibit the Fire for him." [Reported by al-Bukhari, no. 128 and Muslim, no. 32]

LOVE

It means to love this great statement and the things that it demands and implies. To add, it also means to have love with those who act upon this statement and to have enmity with those who reject it.

Allah the Exalted said: {And among the people are those who take other than Allah as equals (to Him). They love them as they should love Allah. But those who believe are stronger in love for Allah.}

[Al-Baqarah: 165]

And He said: {O you who have believed, whoever amongst you reverts from his religion — Allah will bring forth (in place of them) people He will love and who will love Him.} [Al-Ma'idah: 54]

Anas Ibn Malik reported from the Messenger of Allah that He said: "Whoever possesses three qualities will taste the sweetness of faith: 1. Allah and His Messenger are dearer to him than anything else, 2. He loves a person and he loves him only for the sake of Allah and 3. He hates to revert to disbelief just as he hates to be thrown into the fire." [Reported by Al-Bukhari, no. 16 and Muslim, no. 43]

The Messenger of Allah said: "Indeed the firmest grasp of faith is that you love (someone) for the sake of Allah and hate (someone) for the sake of Allah." [Reported by Ahmad, no. 18524]

Thus, the monotheists love Allah with a sincere and exclusive love, whilst the mushrikin love Allah and also love others alongside Him with a similar level of love, or even greater love, which nullifies the meaning and demands of La ilaha ill Allah.

SUBMISSION

It means to submit to what it indicates. Thus it is the opposite of abandonment. It means to submit oneself to commandment of Allah. If someone says La Ilaha Ill Allah and believes that in his heart and doesn't act upon the commandment of Allah and His Messenger then his La Ilaha Ill Allah will not be accepted by Allah.

Allah the Exalted said: {And whoever submits his face to Allah while he is a doer of good—then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.} [Luqman: 22]

The meaning of muhsin, is that he is a monotheist (muwahhid); one who singles out Allah with all those attributes which are exclusive to Him and does not attribute them to any deity other than Allah, glory be to Him.

And Allah & said:

{And return in repentance to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.} [Az-Zumar: 54]

ACCEPTANCE

This means to accept with one's heart and tongue all the

things necessitated by this pure statement. The opposite is to reject it.

Allah the Exalted said:

{Truly, when it is said to them: there is none worthy of worship except Allah, they puffed themselves up with pride (i.e. denied it).}[As-Saffat (37):35]

Abu Musa al-Ash'ari said: "The Messenger of Allah said: The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain-water and Allah benefited the people with it, and they utilized for drinking, making their animals drink from it, and to irrigate the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).

The first person is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah the Exalted has revealed through Me and learns and then

teaches it to others.

The (last example is that of a) person who does not care for it and does not take Allah's guidance revealed through me (he is like that barren land.)" [Reported by al-Bukhari, no. 79]

DISBELIEVING IN TAGHUT

The eighth condition is to disbelieve in the tawaghit (pl. of taghut). The tawaghit refer to anything that is worshipped besides Allah.

Thus to disbelieve in tawaghit means to reject anything else as an object of worship and to have faith in Allah as the Lord, Creator and the only One worthy of worship in truth.

Allah & said:

{The right course has become distinct from the wrong. So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.} [Al-Baqarah: 256]



MEMORIES OF SHUHADA: USTAD ABU DUSTANALT

It was afternoon, I was sitting with a friend in a wooden hut. US unmanned surveillance plane gave us a tough day. The training session also ended. We were expecting that a responsible person would come from the Diwan of battle and accept pledge of allegiance from the new cadets and recruit them into different battalions.

Finally Khadem Moulowi came and he accepted the

allegiance, pledge and mujahidin cadets were recruited into different battalions. Ten brothers registered their names for istishhadi operation, most of them carried out istishhadi attacks. We bade farewell to our friends. All mujahidin left after completing their training session. We gathered our tools and equipment and put them in a safe place. We also wrote a short report of the training session and gave it to the person in charge of the training center. Our home was in Gurguray. It was a several hours journey on foot. I put the G3 rifle around my shoulder, and I put on a cloak for covering my rifle. Other trainer brothers were also on their way back to home. The overcrowded airspace by drones made the atmosphere extremely bad for journey. When I got home, I saw

some unknown people, but I thought that they would be common guests because our guest room was usually full of mujahidin. I entered the house.

Haii Abdullah's family members made hijrah from Pakistan. I was very happy to hear about the arrival of Haji Abdullah's family, as he was a sincere mujahid. He was my good friend and we were recruited into the same battalion. Haji Abdullah used to tell me stories about his children. He used to expect that his other family members would make hijrah. But he was worried about his eldest son. I used to tell him the stories of muhajirin who left their other family members who didn't want to make hijrah in the path of Allah.

Haji Sahib used to say: "Not only the eldest son, but also my brothers and my wife's brothers are against making hijrah with their families, and my wealth is also left with them.

I asked my wife: "Where is your father?" She said that he went to buy a goat because Abdullah Haji Sahib said that when his children would make hijrah, he would give charity.

In front of our guest room, I saw a boy, with short height and healthy physique. I greeted

him with love and entered the guest room. I congratulated Haji Sahib and expressed my happiness to him. Haji Sahib was very happy. Two younger boys were sitting next to him. A moment later, his eldest son also came. Haji Sahib said that his eldest son chose the name of Abu Dujanah for himself and another son was Abu Bakr, and the youngest one was Muawiyah.

I was not yet fully acquainted with Haji Sahib's children, but he used to praise Abu Dujanah a lot because he had immense love for jihad, and he used to go to the battle fronts and he maintained his Madrassa study as well.

We were also busy with our works, Haji Sahib said to me one day: "I want to send my eldest son for training."

I showed him the direction of the Mill Mastun (a rest house where new muhajirin stay until they are sent to for training). After being registered in the Mill Mastun, new muhajirin had to wait for a few days and were sent to the training center.

Haji Sahib sent Abu Dujanah to the training center. One day the in-charge of the training center called me. I went to him. He said: "The training schedule has been prepared All the trainers are busy in the battlefield of Muhmand. You must have taken enough rest by now. So, can you take the responsibility of this session? I said: "No problem, when should I go the training center?"

He said: "I shall inform you, if Allah wills." A few days had not passed when I got to know through wireless communication that I would have to go to such and such a place for the training session. All the arrangement was done for the training session.

I also cleaned my weapon, prepared the teaching materials in my backpack, tied my shoelaces, left home, and upon reaching the mosque, I saw Abu Dujanah. When he saw me, he smiled, knowing that I was there for the training session.

Theteacher of Shari'ah courses was Shaykh Muhammad. He used to handle the Diwan of da'wah, but this time attended the training session as a teacher of Shari'ah courses, as Shaykh Saifullah was injured in a drone strike, and his treatment was going on, he needed full time rest for recovery.

A schedule was made for the session, during the first few days, more emphasize was given on the Shari'ah courses. Besides, military lessons were also given to the cadets

ontinuously. Apart from these, the lessons included moral and psychological development and understanding the Prophetic method. Shari'ah session was over and the teacher was about to leave. His home was in Muhmand where a crusading storm came which had no care for human rights. It was a barbaric force which has held the so called Muslims in its tight grip and has been using them for its nefarious purposes. It reminds us of the saying of Salah al-Din Ayubi al-Kurdi: "Muslims will remain Muslims by name. but they will have sold their faith."

Truly, he was worried about this time when most of the people fall into the trap of the

crusaders.

However, after that, emphasize was given on military lessons. Abu Dujanah was quick and clever in tactics, he never felt tired in the warm-ups. He had a smiling face. The training session came to an end. The cadets were divided into categories for recruitment into different battalions. Abu Dujanah was recruited to Sa'id Ibn Zayd battalion. He went home on a few days leave and after that his posting was in Gurguri. His duty was in the frontline of Papin. He was very steadfast in his duty in the frontline and he was accompanied by other fellow muhajir fighters. It was a tough time for the soldiers of the Khilafah when they had to confront murtadd

Afghan army who used to come with huge force and noise with aerial support of the US warplanes and Drones. But every time they came haughtily, he had to escape from the Khilafah territories being humiliated. And this was due to the nusrah of Allah and the means for such divine nusrah was the steadfastness of the soldiers like Abu Dujanah. The steel wall of the lions of the Khilafah was not only a shield against the murtadd Afghan army, but also offered severe resistance to the modern mercenary fighters of the marijuana addicted murtadd

Taliban militia. They also fought against them in the frontlines of Nari Ubo, Wazir strait, Buzurg peak and one of the latest frontlines were conquered by the commandment of Haji Rabbani, as they threw grenades on the positions of the murtadd Taliban fighters. Those heroic scenes are still found in the official videos of the Khurasan wilayah.

It is worth noting that the curriculum of militray training of the Khilafah is devised that every mujahid can become a trainer and master battlefield

tactics.

matter?"

So, Abu Dujanah was also an ordinary mujahid of this battalion, his father was the deputy in charge. He used to organize war strategy and the administrative system of the battalion. Abu Dujanah spent a month in the land of Khilafah. He became quite familiar with the life in Khilafah. He loved to stay in the frontline and do ribat. One day, his father met me. I said: "Sit down, Haji Sahib.

How are you? What is the

He said: Alhamdulillah, everything is fine. I would like to give you a piece of advice. My eldest son, Abu Dujanah, loves to go to war and spend his time in the frontline. But her mother is very passionate about him. Can you take him in the department of training with you? It will be good, he will serve you and others will be trained, if Allah wills.

I said: "That's a good idea. I shall consult with the person in charge of training department, if Allah wills. Abu Dujanah's mother was a new muhajirah. So, she needs more time to be prepared mentally for sending his son to the frontline."

And exactly the same happened, when Haji Sahib got martyred, the very same poor mother sent her beloved son to the frontline for fighting with the enemies of Allah. And she asked Allah for giving her son patience, stability, perseverance, and protection.

Abu Dujanah joined training department, and he felt very comfortable with us. He adjusted himself in the job. His father was very happy that his son was improving day by day and was fully participating in the service.

Abu Dujanah was the eldest

son of his father, his father was often busy in the frontlines with his fellow mujahidin. So, there was a huge burden on Abu Dujanah to take care of his family. But he never lost courage, strength, and determination.

His father tried hard to make sure that his wife and children stay in the Dar al-Islam. He always wished for strong reason that would bind his family members in the Dar al-Islam even after his death. One day, the murtadd Afghan commandos entered Khilafah territory with the air support of the American crusaders. There were numerous warplanes and unlike other times, these murtaddin came with full force. I left the training camp. I asked Abu Dujanah: "Where is Haji Sahib?" He said: "He left for the frontline last night."



I asked: "Has he got martyred?" He said with a smile: "No." I told him: "There are a lot of planes flying around, and there is also a lot of bombing going on. Well, try to contact him later."

I contacted Umar Faruq Bajauri on wireless transmitter and asked him about the whereabouts of Haji Abdullah. He informed me in code that Haji Sahib got martyred in bombardment of AC-130 airplane right after the salah of Fajr. The airspace was heavily occupied by enemy warplanes. So, he lost communication with them.

Under trees, on the banks of stream of water, I stood, I was stunned. I thought that consoling Abu Dujanah also requires full strength and his mother was also a new muhajir, she was not familiar with martyrdoms and wounds, so what can be done now?

But Allah's decision was to train Abu Dujanah's mother and make her mentally strong. Abu Dujanah came and asked about his father. I said I couldn't contact him. I contacted someone else.

He said: So all of the brothers are in contact and my father is out of contact. Has he got martyred!!!?

I said to him in a normal way: "So, even if he has become a martyr, this is the path, for this path he left his home, what do you say about it?" He ignored me; he laughed and said: "We have nothing to do with the decision of Allah, my father might have been martyred; all of these are part of the revolution."

But I couldn't bear it anymore, I finally opened my heart to him. I told him about his father's martyrdom. He lowered his face and was lost in deep thought. His eyes became full of tears. "I am going home. I shall tell my mother that it was our last meeting with him," He said. The neighboring to his house came for consoling his mother, and spoke about patience and

persistence. His mother said:

"He made hijrah here from

Pakistan, martyrdom was his

dream. Abu Dujanah became

Abu Bakr also became more

intelligent by that time.

Alhamdulillah.

It was evening when Abu Dujanah buried his father and all the members of the house went home late in the dark.

Dujanah Abu had the responsibility of home and that of the religion on his shoulder. After a few days, Wazir strait was conquered by the mujahidin and most of the muajirin families left for Wazir. I, along with few other families, was left in our area for some work. I got the news that Abu Dujanah Ustad got married and become a relative of Abu Salman. Allah 4 is Witness, I was very happy to learn that. This is the dream of his father. Allah the Almighty fulfilled it.

After some time, I also went to their place, I congratulated him on his marriage. His life was going well. Abu Dujanah's mother was very compassionate to him. Everyone was happy in his house. It was a wonderful loving atmosphere in house. But that love never shackled Abu Dujanah. He was also serving the religion of Allah, and this was the case with every mujahid of the Khilafah, Alhamdulillah.

Abu Dujanah Ustad was very talented and by that time, he became fully skilled in the field of training and tactics.

Abu Dujanah had to pass through a lot tests, and Allah

wanted him to follow the path of truth.

When the new US mercenaries (Taliban fighters) invaded the Wazir strait with full force, crusader's surveillance aircrafts. Strategic B1 bomber, F-16 fighter jets, and various aircrafts also made the airspace of the Wazir strait busier against the mujahidin. Mujahidin made their positions in trenches. Abu Dujanah Ustad also went to frontline with us. After a few days, a friend of him told him to go home immediately. The sun was resting on the shoulders of Maghrib and the day had handed over its responsibility to the night. Abu Dujanah went home from the frontline. He saw his mother in an injured state, her treatment was not possible in the Khilafah controlled territory. The doctors also told him to send her outside our territory for higher treatment. But sending someone outside for treatment was very risky. At that time, the roads to the Khilafah territories were closed. With huge difficulties, he sent his beloved mother outside for treatment, but the treatment required full time

Abu Dujanah and Abu Bakr both remained, and Muawiyah and his younger sister went with their mother.

As soon as Abu Dujana

matured.

reached home, Abu Dujanah was sent to another frontline. The decree of destiny was that not many days had passed when Abu Dujana's father-in-law was martyred in the merciless bombardment of B-1 lancer on the top of Karzan mountain, so it was another sorrow that came upon Abu Dujanah. After this, he was burdened with the responsibility of his in-laws. With the passage of time, conditions the changed, sometimeseasyandsometimes difficult, hunger and thirst, cold and heat, sadness and happiness, these are all the things that encompass the life of a mujahid.

Abu Dujanah Ustad trained many cadets and all of his cadets were sent different frontlines. He spent the nights and days in the frontline for ribat with those cadets.

Abu Dujanah Ustad had been with the mujahidin for many wars. He became a good friend to all and a center of attraction for the fellow mujahidin. He never gave up the Prophetic mission in which his father got martyred. Abu Dujanah had to go through a lot of hardships. But the perseverance was unyielding.

He was fond of military life and he hardly missed a chance for participating in a military conquest. He was a vanguard of the forefront. He never retreated from any battle.

He was stationed in the frontlines of the Buzurg peak, Karzan peak, Pangu Chaman, Arghas peak, Wadi Hisar peak, Kodi Khel peak, and many other frontlines where he never left his brothers in difficult situations.

During the initial days of the fall of Khurasan wilayah, he gave teeth-breaking blows to Ibrahim Khel peak when he broke the ranks of the enemy with immense valor.

During this war, the waves of enemies surrounded Ibrahim Khel and attacked it many times. It was one of the dangerous frontline, but Abu Dujanah Ustad was steadfast in that frontline with other brothers in the wake of severe threats from the enemy forces. One day, Abu Dujanah informed other brothers over wireless transmitter that the during the course of a few days, Taliban murtaddin fired 119 rockets on the positions of the mujahidin and there was no record about how many mortar and 82mm rounds had been fired at them, but he assured the fellow mujahidin that there was nothing to be worried about. By grace of Allah, nothing happened to the mujahidin. And with this, he laughed.

It was a fierce battle, the puppets of the crusaders came full force, but left with empty hands.

When the frontline reached Torah Borah, I was sick as usual, so I could not go to the frontline. Amir al-Harb send all brothers to frontlines. So, Ahmad Khalid was appointed as the in charge of the frontline of Torah Borah. Hamzah Ustad his deputy, and almost all the trainers of the training department



and the common mujahidin were gathered in that frontline. Well, the surveillance planes were continuously flying around, and the bombardment of drone was increasing day by day. Drones were striking all trenches of the mujahidin from Azmeri peak to Melwa peak. Ahmad Khalid's bunker was bombed. He was wounded and he got martyred after sometime. Hamzah Ustad was also with him, he fell far away when a missile hit their banker, his weapon was completely broken into pieces but he was injured. Abu Dujanah Ustad was also injured. It was horrible night, while there was the danger of drone strike and the danger of the murtadd Taliban ground troops. There was nothing to eat or drink since last night.

The hearts of mujahidin were very strong because they had seen many deaths and wounds, and their whole lives were full of those situations, so they were used to it.

Abu Dujanah's wounds were deep but there was no danger, he bled a lot last night.

The situation in Khurasan was getting worse day by day. Abu Dujanah Ustad was transferred to Jalalabad for treatment. After recovery, he wanted to serve the Khilafah again.

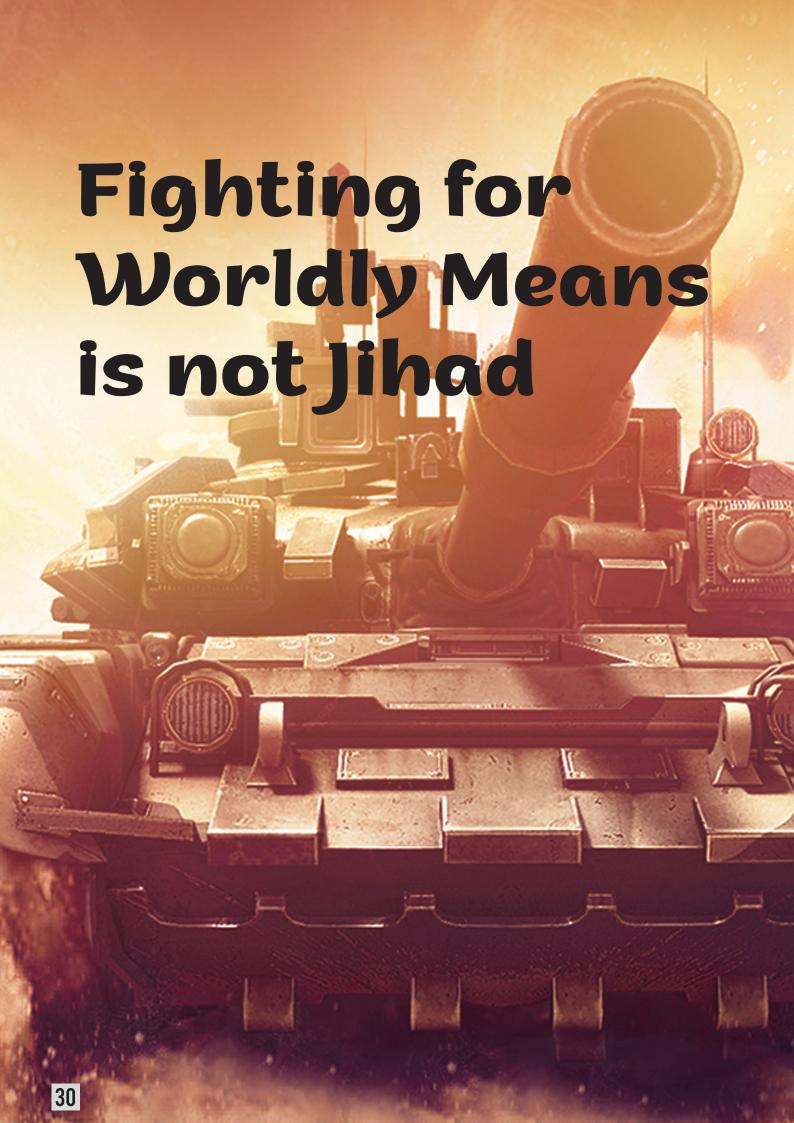
He moved to Kabul by the order of the leaders. His family was not separated from him during his jihad journeys and he never desired a life deprived of the opportunity to serve for the religion of Allah.

Abu Dujanah had been in Kabul for a long time and was working with a covert group of mujahidin.

The murtadd Afghan national intelligence came to learn about his position. So, murtadd Afghan Special Force raided his home when he and one of his friends fought so fiercely that they destroyed the enemy's plan to capture them alive. They used every type of







Like every deed of Islam, jihad in the path of Allah demands pure intention. The purpose for waging jihad should be nothing but making Allah's Words high and His pleasure. If someone's heart lacks sincerity for Allah , his jihad will not accepted from him. On the Day of Judgment, he will be among the losers. The thorny path of jihad belongs to Allah , and in this path, the mujahidin fight, so their faces should be directed only towards Allah only. Therefore, maintaining pure intention is a great test for a mujahid. And here comes the jihad of nafs into play, for a mujahid should have proper control over his instincts.

Shaitan will try his best to pollute the intentions of the mujahidin in numerous ways. A sincere mujahid must reform his intention during every chapter of his jihad in the way of Allah, because punishments have been recorded in many narrations for those who pledge allegiance not for jihad, but for ease, wealth, popularity, power, and worldly causes.

We have seen in the modern time that many iihad claimants failed to gain the fruit of their struggle. This is because the goal of their so called jihad was not for the sake of Allah, but for the interests of nation, tribes, country, power, wealth, and so on. Therefore at the end of day, they ended up turning into the servants of kuffar, delivering the fruit of years of struggle to them, being indifferent to agony and afflictions of the oppressed Muslims around the Islamic world. They did business on the blood of the martyrs and brought humiliation upon themselves.

Allah & says:

{Allah has promised those who have believed among you and done righteous

deeds that he will surely grant them succession [to authority] upon the earth just as He granted those before them and that He will surely establish for them [therein] their religion which He has preferred for them.} [An-Nur: 55]

And the purity of intention in waging jihad is the prerequisite for such succession upon earth. If a group of mujahidin succeed in freeing themselves from filths of the worldly causes that pollute jihad, Allah will will surely help them and make them victorious over their enemies, because it is the promise of Allah ...

Narrated Abu Musa, may Allah be pleased with him: "A man came to the Prophet and asked, 'A man fights for war booty; another fights for fame and a third fights for showing off: which of them in Allah's cause?' The Prophet said, 'He who fights that Allah;s Word (i.e.



Islam) should be superior, fights in Allah's cause." [Sahih Bukhari: 2810]

The Messenger of Allah # said:

«The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for You until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called brave warrior». And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell...." [Sahih Muslim: 1905]

Allah's Messenger said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment.

(They are):

(1) man possessed superfluous water on a way [some versions say 'in a desert'] and he withheld it

from the travelers.

(2) A man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to his pledge, otherwise he does not abide by it, and

(3) a man who bargains with another man after the 'Asr prayer and the latter takes a false oath in the Name of Allah claiming that he has been offered so much for the thing and the former (believes him and) buys it."

[Bukhari]

Ibn Battal commented regarding this Hadith:

"In this hadith, quitting the amirs (leaders) and breaking their allegiance is described as a severe punishment, due to the command of Allah to fulfill the promises, because through the obedience to amirs, the protection honor, wealth, and blood is ensured. And in disobedience is the end of unity and love."

Imam Nawawi said:

"And whoever swears allegiance for the worldly purposes deserves torment,

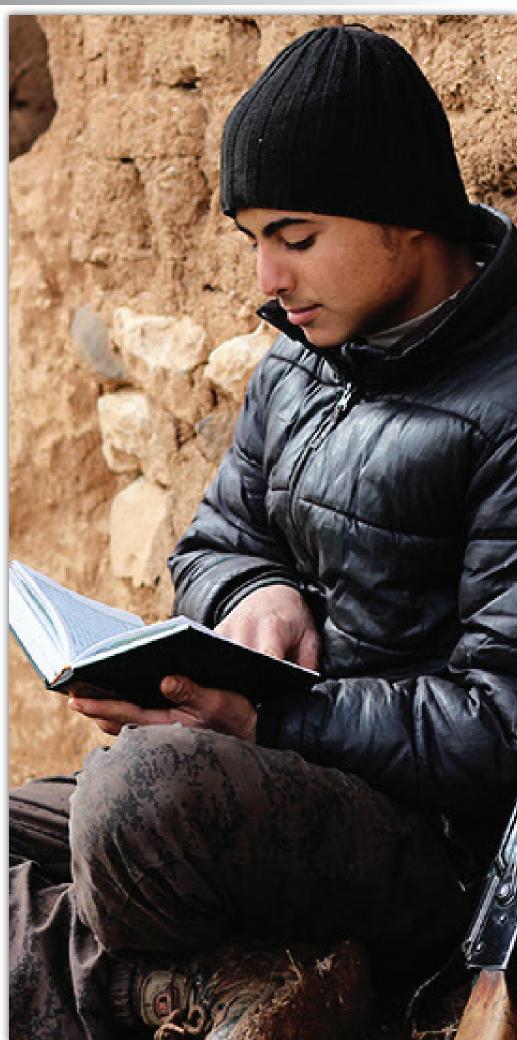


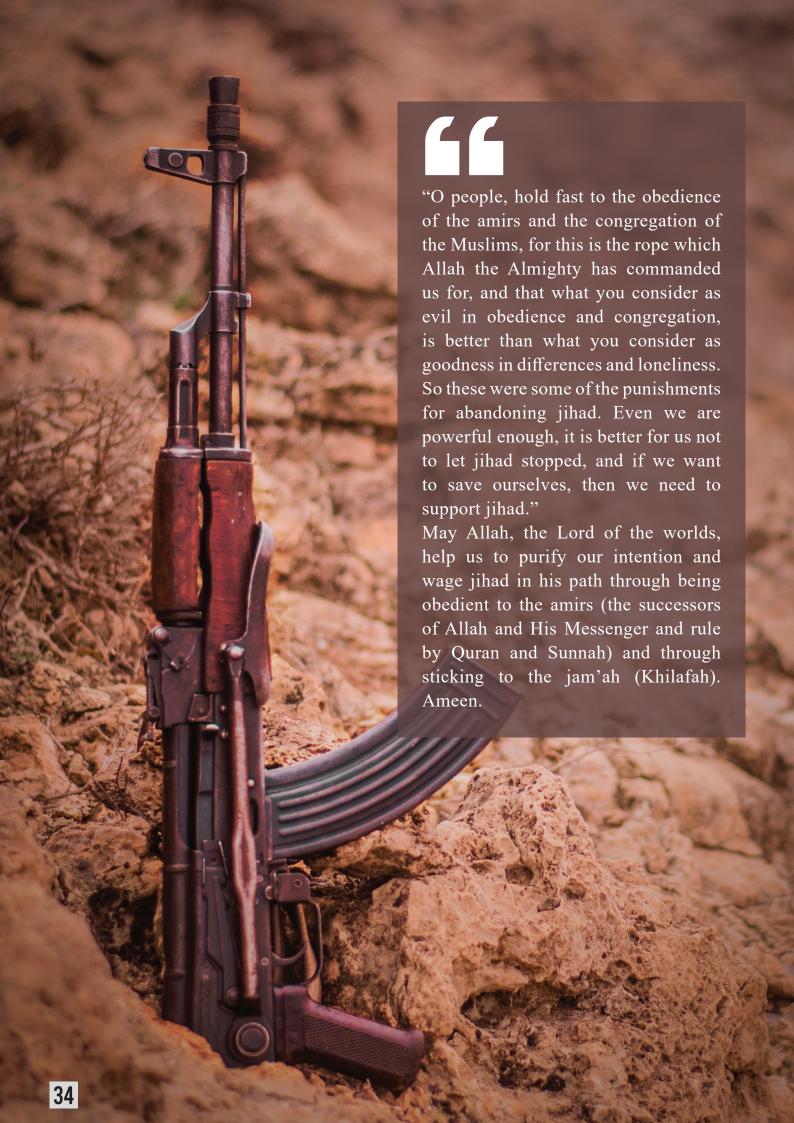
because he deceives the Muslims and the Khalifah, and breaking pledges of allegiance leads to fitnah, especially when a person deserves to be obeyed."

Hafidh Ibn Abdul Barr said: "And all the righteous people, who are Ahl as-Sunnah, say that the matter with the Imam is that he will be the best, the most just, and the most virtuous, if it is not so, then being patient in obeying the unjust leaders is better their disobedience. than Because to argue with them and to pull out of them is to turn peace into fear, as due to the disobedience of bloodshed. severe amir. and corruption attacks, spread throughout the land. Therefore, these corruptions are far greater than being patient amid cruelty sins of these amirs, principles, reasoning, and religion testify the fact that the greater of two calamities should be left at the cost of lesser calamity."

But hence point to be noted that the "amir" means those who follow Allah and His Messenger and command people based on Shari'ah.

Narration of Abdullah Ibn Mas'ud:







As it is already known that the Jewish Pugwash institute which works and plans against Muslims, and strives a lot against the Islamic state globally. We have already discussed about the Pugwash institute in our previous issues of the Voice Khurasan magazine and exposed their objectives and plans, now we will discuss in details about their other hidden plans and objectives, so that all Muslims, especially, the mujahidin of the Islamic State, may figure out their dangerous and poisonous agenda.

After the publication of the first edition of the book titled "The Pugwash Conspiracy" in many different languages regarding this institution, the deceitful objectives of this

organization were exposed. It has been proven to be a heavy blow to the Pugwash operatives, but they never rest to make new plans and implement them through different groups. The Islamic State will not sit idle and will continue to expose their plans and reveal to readers, if Allah wills, until our mujahidin brothers become fully aware of their heinous plans.



We must expose all evil plans of kuffar and their hidden agendas. Not only the Pugwash institution plans to destroy the Islamic State, but also there are many other kuffar's agents who work day and night to fulfill their evil plans either in the cloth of a mujahid or friend of mujahid; sometimes, they make use of those who run away from the ranks of the mujahidin. They help them, nurture them, and help these people financially in order to learn about their secrets, and then through these secrets they purport themselves to be the wellwishers of the mujahidin, and they display good image of their spies or groups among mujahidin. They insert their groups or spies into the ranks of the mujahidin, and they make baseless claims, complain. They pour their poisons into the hearts of the mujahidin.

It is clear that nowadays kuffar stop mujahidin's want to advancement from every angle, not only through military forces but also ideologically. As you know that the war is not won by only military actions and we cannot fulfill our objectives through it, therefore mujahidin's leaders should look upon other aspects of the ongoing war against the kuffar.

Pugwash operatives never

stop their operations, if their evil plans are revealed in a particular area, they change their location and starts operating in another area.

For example, their operational field is Khurasan, but if their plans or their agents are compromised, they immediately change their location to Pakistan, Iran, India, Turkey or central Asia, in order to deceive people and put them into their traps.

In order to deceive those, who have intention to make hijrah to Khurasan wilayah, they say: "In Khurasan, there is no respect for the muhajirin, and so and so leaders have a lot of problems, and their leaders work for intelligence agencies. They are strangers.

There is too much poverty, excessive problems and challenges in Khurasan. You will waste your valuable life if you go there. They even say that the Islamic State is not as it is claimed to be and it is not controlled by true leaders, and in a nutshell, they spread poison in the cloth of friend or mujahid.

A few years ago at the time of consolidation in Iraq, Sham, and Khurasan, they used to spread rumors that the Khurasan wilayah is not ruled by Shari'ah, and the people of Khurasan are racist, and through this, they encouraged Muslims to migrate to Iraq and Sham, since there were a lot of facilities. They showed Iraq and Sham as green gardens.

encouraged Muslims The to make hijrah to Sham for earning their trust, and through this, they made them believe that they were their good friends and wellwishers, keeping in darkness regarding their evil intentions. They talked about traveling to Iraq and Sham to those Muslims. in particular, could easily who make hijrah to Khurasan and for whom making hijrah Sham was very difficult or nearly impossible. This is how discouraged Muslims

from hijrah and jihad. They never let the Muslims to be connected with the real representatives of the Islamic state's "Hayat al-Hijrah" (department concerned with hijrah affairs).

Pugwash wants to implement its evil objectives slowly and gradually, and their only purpose is to ruin the stable internal system of the Khilafah. It has plan to limit the concept of jihad according to its own terminology, keeping the so called 'terrorists' busy in their own countries. Kuffar never let jihad spread to other countries. They block financial supports for the mujahidin, and they even invite muhajirin to their own territories, and then eventually put spies among their ranks for creating divisions among the Muslims. Since 1995. countries western have been gathering and making conferences for the sole purpose of identifying the sources of financial supports for the mujahidin and blocking them. All sincere mujahidin should pay attention to this matter. Muhajirin have high status in the sight of Allah, and Pugwash want to show muhajirin's status as low or disrespectful, and it spreads ill-thoughts about them, as we have learned in the history about Abdullah bin Ubai bin Salul that his job was to put division among the muhajirin and ansar, and to degrade the status of the muhajirin.

Mujahidin should fight them in the intellectual, military, and intelligence battlegrounds. They should not rely only on the military developments for defeating kuffar.

Another tactics of Pugwash is the sisters who want make hijrah. When a Pugwash operative marries a muhajir sister, he tries to influence her mind, then that sister becomes part of their propaganda. Then they share example of that sister with muhajirin, claiming that the sister was a victim of the atrocities and oppressions of the mujahidin of Khurasan, but in reality all those are their lies and propagandas.

By marrying a sister and then leaving her, they want to defame a mujahidin, raising question that how irresponsible is a mujahid who cannot even keep a wife or how disrespectful is a mujahid towards his wife.

Defaming and degrading a muhajir sister for their own desires is another tactic of them.

Another tactic is that those, who came to the Khurasan

wilayah of the Islamic State and ran away because of their impotency, were recruited by this Jewish institution, and then they were deployed in Turkey. From those places, they contact with their tribes and countrymen, and then the Pugwash operatives use that as an evidence for deceiving the Muslims that how the members of the Islamic State faced atrocities, oppressions, difficulties, and problems in the Khurasan wilayah. They also show these departed people as the official members of the Islamic State, who are connected with Iraq and Sham wilayah. These hired people of the Pugwash even pretend to be the middlemen between the leaders of mujahidin and the common mujahidin of Khurasan, but in reality they have no connections with the leaders.

Some people ran away from

Iraq and Sham and joined Pugwash. Then, they came to Khurasan wilayah, and if they were asked why they left Sham wilayah, they maliciously cried and spoke ill about the Sham. They even used to say that there was no Shari'ah rule and justice in Sham wilayah. However, all these claims are baseless and propaganda. These people are the humiliated ones leaving jihad and becoming spies for the Jewish Pugwash Institute.

There is no difference between Shami, Iraqi, and Khurasani. All obey one Khilafah. If someone have any complain, he should take to matter to the court.... But these Pugwash operatives will never go to court; rather they want to fulfil their evil plans by spreading their lies among people. Such perpetrators should be captured and handed them over to the court.

Pugwash operatives introduce themselves as the leaders of the Islamic State and they take the names of such locations where nobody one knows them. They say that they have official letters or official recognitions from the amir of a particular wilayah of the Islamic State, and they also say that they were forced to leave other wilayah due lots of problems, and then they start spreading their poisonous lies and deceitful activities. For example, they ran away from a wilayah due to their own actions, then they were recruited by Pugwash, and afterwards, they were sent to Khurasan or any other wilayah where nobody knew them. Then they told people that they had official recognitions from other wilayah, and so and so knew about them, but in reality none gave them official recognition.



These agents of Pugwash don't want to work, under official command, for the progress and prosperity of the Islamic State. If a responsibility is given to these spies, they try to look for loopholes for running away from that responsibility. In fact, they do some activities for the sake of their own popularity. They spend some money and want their names to be in mentioned in every gathering so that they can implement their plans. This has been proven many times that they claim to be mujahidin and obedient to Amir, but they never obey their Amir. In

such a situation, they must be tracked and we should get rid of them.

Whenever the leaders assign official responsibilities subordinates, those people must be under surveillance, their activities must monitored whether those comply with the principles of the Islamic State or not. Whether they are doing their activities properly or wasting time or they have no intentions to do the job or whether they are working for Pugwash institution, or even whether their activities have any result or they are simply

following their own desires. These are the people who look for opportunity to become famous among the mujahidin. The struggle of all brothers, under an official framework. brings results, and overall progress can be visualized which leaves no room for show off by an individual. Therefore, mujahidin need find whether they are working for Pugwash Institute or they are unconsciously violating the rules and regulations. Mujahidin should be advised not to violet rules regulations, and not to fall into the traps of the enemies consciously or unconsciously.





First of all, the categorization of the countries of the world in a system of "One World Order" raises many questions, as the so called World "First Countries" portrayed a typical image, of the "Third World Countries", consisting of a few colors: poverty, illiteracy, corruption, injustice, homelessness, high child death rate etc. But these colors are the sole contribution of their medieval colonialization through which they showed a vulgar display of mass enslavement, when they were not familiar with the term "Human Rights." Later on, they invented this term and included it in their dictionary, which paved a way for their neo colonialization, when they make clever use of this term whenever they need it and completely forget this term whenever it comes to their "power play." But

sometimes, they fall into their own trap and accuse themselves of the violation of "Human Rights," and thereby, they term themselves as the ignoble members of a "Third World Country."

In this sequence, Donald Trump, an ex-US president who gained animalistic pleasure in butchering innocent Muslims of the third world countries, accused their Federal administration behaving like the corrupt thugs of the third world countries, when on August 8 the Federal Bureau of Investigation (FBI) raided his Mar-a-Lago estate in Florida in search classified documents. This ex-president of the US condemned this raid: "An assault [that] could only take place in broken, third-world countries". He continued to decry that America has "now become one of those

countries, corrupt at a level not seen before".

Donald Trump's son, Donald Trump Jr. lamented Twitter: "This is what you see happen in 3rd World "Banana Republics"!!!" Nevertheless, the FBI's raid for seizure of classified documents is nothing new in unearthing the real picture of the US which is not any less ugly than the third world countries in any sense. The US is an oligarchic country who can choose its president who is a nontaxpaying billionaire running electoral campaign by the taxpayers' money and it is country whose foreign policy is mainly dictated by the higharms manufacturing corporations who test their weapons on innocent women and children of the third world countries.

This is not the first time Trump has become helpless to



America: From the Land of Free to a Banana Republic



put the label of "Third-World Country" on his own country. Such was his rhetoric when he lost the 2020 presidential election to Joe Biden. But Trump is not the only member of the US ruling elite to make use of such vocabulary out of anger due to own impotency. lampooning However, by the third world nations, the US politicians might have their forgotten country's historical role in creation of the "banana republics," and they might have overlooked the aftermath of the "banana republic" syndrome present in their own country.

Although a bitter fact to accept, apart from oligarchic style of governance, the US possesses the third-world traits in many other respects. The US might be claiming global "development", but poverty, healthcare, and other indicators clearly suggest that US citizens are enjoying no better lifestyle than those of the "banana republics". In 2017, Philip Alston, a UN inspector on extreme poverty and human rights, visited the US when he came to the conclusion: "exceptional in ... ways that are shockingly at odds with its immense wealth and its founding commitment to human rights". Oops! Not really expected from the civilized (!) masters of the "banana republics".

Despite having highest military expenditure, the US had some "40 million people" living in poverty. Such a fact can hardly be swallowed by the poor people of the third

itself as a role model of word to whom the US is a dream land.

> Alston also noted that the US was no different than the third world countries and in the US, human rights, not necessarily, give protection against dying from the lack of access to affordable healthcare hunger.

> And in the so called land of free (the US), similar figures also go in case of infant mortality rates and homelessness. All these clearly indicate that the US is far less than it pretends to be, and it is simply hiding its failure in the domestic level. Such a failure is the direct outcome of their huge expenditure in global policing, especially on the Muslims of the third world countries.

> However, all these frustrating

figures of the US, the selfproclaimed chief of the first world nations, remind us of the historical silence before a storm. Yes, I am talking about an Islamic storm which had come in form an Islamic revolution during the time of companions of the Prophet Muhammad and during the time of their righteous followers. And we are talking about the silence of the mass people, under the rule of then tyrants, in the form of frustration. severe Those were the oppressed peopleunder the rule of the tyrants of Rome and Persia- who were looking for way out from their predicament, when Islam appeared to them as the ultimate solution, so they gladly accepted it.

Whichever land was blessed by the blessing of Islam in the history was going through similar frustration like the US is going through, and the pre-Islamic rulers of those lands were also arrogant tyrants mocking the poorer and oppressed sections of society with similar the pejorative-"banana republic". That is why it is said, "History repeats itself." And the history of the Islamic conquest of the Persian Empire and the Roman Empire, and conquest of Andalusia testify the impotency of the then ruling powers to deal with the frustration of the mass population under their rulesuch a frustration which worked as a catalyst in the

process of power shift to the Muslims, as it is said that If Allah wants something to happen, He sprepares ground for it. And preventing the repeat of Islamic history on the US soil is far beyond the capacity of the impotent and arrogant US politicians. And the wind of change can clearly be felt. The more the US is getting involved in the global crisis on scarce resources, the speedier will be process of their internal conversion into a full "banana state". At that time, the US will taste the bitter repercussion of its decades-long terrorism the innocent Muslims of the "broken states of the third world", by the will Allah.





